

Dadavani

November 2024



To constantly remain in the present is itself considered the state of immortality.
'We' remain exactly as 'we' are in the present. The *Gnani Purush* never gets old.
'He' is new every day and He always looks fresh. 'His' speech feels fresh,
His conduct feels fresh.

In This World, the One Who Always Remains in the Present Is a Gnani

EDITORIAL

After attaining the Knowledge of the Self, the *Gnani Purush* (One who has realized the Self and is able to do the same for others) Dada Bhagwan [Dadashri] has given the five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) to finish worldly interactions with complete purity. Dadashri used to always say that the *Agna* of *vyavasthit* (result of scientific circumstantial evidences), which relates to the relative, is 'our' discovery of so many lifetimes. By following this *Agna*, One can live a life permanently free of tension and worries. If One understands *vyavasthit* completely, then *keval Gnan* (absolute Knowledge) can be attained. *Vyavasthit* cannot be understood through the intellect, it can be understood through *Darshan* (the Vision as the Self). When One becomes the non-doer, He can understand that *vyavasthit* is the doer. Then all *sankalp-vikalp* (the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai') in the world come to an end. *Vyavasthit* means to forget the past, to leave the future to *vyavasthit*, and to continuously remain in the present.

In this issue, in order to follow the *Agna* of *vyavasthit* exactly, Dadashri gives the understanding of how to remain in the present through ordinary examples that happen in worldly interaction. To remain in the present means to remain in whatever is happening at that moment. If you are drinking tea, then savor it, if you are eating food, savor it. Due to worries of the past and future, one is not able to enjoy the present, therefore remain in the present. In other words, 'Enjoy what is in front of you, don't worry about what isn't.' If One understands *vyavasthit* exactly, then an eight-hour task can be completed in an hour; that is how high the *Darshan* goes.

As You do *samayik* (introspective analysis as the Self) of the *Akram* path (step-less, direct path to Self-realization), You learn to grasp the present. To remain in the present means that You are the pure Soul and You See the circumstances of Chandubhai as separate, while remaining steady in the present. That is considered a very high level of *jagruti* (awakened awareness). To remain in the present is itself *shuddha upayog* (the pure applied awareness as the Self). No one can remain in the present except for the One in the Knower-Seer state. Dadashri used to say, "We never become old, 'we' always remain in the present and in bliss, therefore 'we' look fresh. 'Our' speech and conduct always feel fresh."

The present is a very subtle thing. On one side there is the past and on the other side there is the future, and in the middle, in the subtle part, lies the present. Only the *Gnani* (One with Knowledge of the Self) can grasp it. How much difference is there between 'us' and You? 'We' have gained control of time. How can You gain control of time? When [You understand that] the past is gone, the future is in the hands of *vyavasthit*, and You remain in the present. Then time will yield to You. The Lord has referred to One who remains in the present as a *Gnani*! 'In this world, the One who always remains in the present is a *Gnani*.' There is no grieving over the past and there are no desires for the future.

Dadashri used to say, "I remain in the present and I am teaching you to remain in the present." The ardent prayer is that after attaining *Gnan* (Knowledge of the Self), One can do the *Purusharth* of following the *Agna* of *vyavasthit* exactly in the midst of any circumstances that are encountered in worldly interaction, constantly remain in the present at every moment, and experience the bliss of the Self.

~ Jai Sat Chit Anand

In This World, the One Who Always Remains in the Present Is a Gnani

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhadgwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhadgwan.org.

To Constantly Remain in the Present Is Vyavasthit

Questioner: Yesterday it came up in *satsang* (spiritual discourse with the *Gnani*) that of the five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), three are of the relative, and two are of the Real. I want to understand that. How is that so?

Dadashri: To See the pure Soul, and in the relative, to the See the 'packing'; these are both of the Real, whereas the other three are of the relative. So three of them are of the relative and two are of the Real. 'Our' entire path pertains to the relative and the Real. I am not saying that You have to follow all the five *Agnas*. If [You cannot follow] all five, but You can follow one of them, even then it is more than enough. 'You' simply have to decide, 'I want to follow the five *Agnas*'. There should not be a breach in that firmness on any single day.

Questioner: We had a talk with you that '[the Knowledge of] *vyavasthit* (result of scientific circumstantial evidences) should remain present at a time.'

Dadashri: All the *Gnan* (Knowledge

of the Self), all the five sentences [*Agnas*] should remain present. That which remains present is indeed called *Gnan*.

Questioner: So then what is my mistake that it doesn't remain present at a time? I remember it later on. Then it gets cleared with equanimity. So I want to know more regarding this matter.

Dadashri: The main point is this; that *avyavasthit* (charging of new karma) is gone and now this *vyavasthit* (discharging of karma) remains; that is what is meant by *vyavasthit*. In our life, now all that remains is *vyavasthit*. *Vyavasthit* means to not worry about the future, to forget the past, and to constantly remain in the present; that is *vyavasthit*.

'Am I going to be hungry in the future or not? Am I going to die in the future or not? Am I going to live? Am I going to get sick or not?' 'You' don't have to worry about any of that. Everything is indeed *vyavasthit*. 'You' are not going to be able to change anything about that. Therefore, for once, remain in *Gnan*. And as long as you were able to make changes, you did not have

this *Gnan*. Till then it was possible for you to make changes. Now You have become the pure Soul, so You are not able to change anything.

Now, *vyavasthit* is not for everyone. *Vyavasthit* is for those who have been given 'our' *Gnan*, who have been given *Akram Vignan* (the step-less Science of Self-realization). *Vyavasthit* does not exist on the *Kramik* path (traditional step-by-step path of spiritual progress) either, therefore You have to understand *vyavasthit* to the point where *upadhi* (externally-induced problems and their resultant suffering) no longer remains. Now just continue to apply the five *Agnas* in the present. And keep doing the work that is at hand in the present.

If One Is the Non-Doer, Then Vyavasthit Is the Doer

Questioner: Everyone talks about it, but it is very difficult to remain in the present.

Dadashri: No, no, in 'our' *Gnan* there is no difficulty at all. This is the easiest thing. That other thing is difficult, to not remain in the present. To not remain in this [the present] is difficult. To remain in what I have given you [this *Gnan*] is natural and spontaneous, it is straightforward, it is easy. 'You' need to do as I say, and if You don't follow your intellect, then it is more than enough. All this has been hindered because of your intellect.

The intellect may raise an objection, but You should tell the intellect, 'Hey, it is *vyavasthit*. Why are you being wayward?' The world has arisen because of the intellect.

Questioner: But Dada, we [*mahatmas*] still take the support of it [the intellect], don't we?

Dadashri: 'You' will suffer a beating for that, what else is going to happen? Otherwise, 'our' word *vyavasthit* is such that it can destroy everything. *Vyavasthit* cannot be understood through the intellect, it can only be understood through *Darshan* (Vision as the Self). This *Akram Vignan* has been disclosed as it is. This *vyavasthit* is exactly *vyavasthit* [as it should be]. When the developing I (*pote*) becomes the non-doer (*akarta*), then *vyavasthit* is the doer can be understood; only then can the world be understood as it is. As long as *vyavasthit* is not understood, *sankalp-vikalp* (all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai') will not depart, fear will not depart, anger, pride, deceit and greed will not depart.

Questioner: This *Akram Vignan* takes One directly to the state of the non-doer, doesn't it?

Dadashri: Directly. The state of the non-doer is itself called *Akram* (step-less). The state of the doer is called *Kram* (step-by-step). As long as one is the doer, there is *Kram*. When the doer comes to an end it is *Akram*. That is why it is called *Akram*, isn't it! 'One' is not the doer at all. *Vyavasthit* is the doer. 'We' have revealed this Knowledge and that is why 'we' refer to it as the 'lift' [elevator] path! Whatever has happened is *vyavasthit*. Whatever is going to happen is *vyavasthit*. 'You' should remain in the present. You should continue to do whatever work comes your way in the present.

You Can Say It Is Vyavasthit After It Happens

Questioner: We worry about the future thinking, ‘This is going to happen, it would be nice if this were to happen.’ Then at that time, can ‘I’ not say, ‘Whatever is in *vyavasthit* will happen, so why are you worrying?’

Dadashri: ‘You’ cannot apply *vyavasthit* by saying, ‘Whatever is going to happen, will happen, so there is no problem.’ ‘You’ cannot say, ‘That which is going to happen will happen.’ That is a one-sided statement. That is considered a misuse [of *vyavasthit*]. This mind and intellect are ignorant by nature, and as long as there are such opponents, You should remain alert!

Questioner: So then *vyavasthit* is an inadequate word, because it is being misused in many places.

Dadashri: Yes, it is considered an inadequate word if it is being misused; however, there is nothing like it if used properly! Moreover, the fundamental meaning of *vyavasthit* is something different.

If a close relative of yours were sick and you were to hear a Brahmin say, “His stars are not favorable. It doesn’t look like he will make it.” Yet You would remember what Dada has said about *vyavasthit*, ‘Whatever is in *vyavasthit* will happen now.’ Then you would stop his treatments, your efforts would decrease. If You were to misuse *vyavasthit*, all your enthusiasm in treating him would go away, and you would even stop sitting at his bedside at night. That is considered a grave mistake. You in fact should continue all his medicines till the very end

with the belief that he is going to live. If You continue to feel fear within, then say, ‘Whatever is in his *vyavasthit* will happen.’ But there is no need to have fear. When can You say that it is *vyavasthit*? When he dies, thereafter You should say that it is *vyavasthit*.

For anything that has happened in the past, You can indeed say that it is *vyavasthit*. Whereas, for that which is yet to happen, do not say it is *vyavasthit*. Say it after it happens. And if You have fear, then decide, ‘It certainly is *vyavasthit*, but I should remain meticulous. I have no reason to remain fearful. I simply want to be meticulous.’ This is all that needs to be understood, because the approach is scientific. An approach where speculations are made will not do, it has to be scientific.

Questioner: When should ‘I’ depend on *vyavasthit*?

Dadashri: Only after the pocket has been picked, because who can directly depend on *vyavasthit*? Only He who has complete *Gnan*. Others will cause slight interference; they will misuse the word ‘*vyavasthit*’. Hence, after it is finished, use *vyavasthit* in its entirety for it, and when a thought of the future arises, use *vyavasthit* again.

Questioner: Many times when conversing internally ‘I’ say, ‘It is *vyavasthit*, it is *vyavasthit*,’ when I have not even started the work.

Dadashri: ‘You’ cannot say that, that is dangerous. Only a *Gnani Purush* can do so if He chooses. Otherwise, everyone else does not have complete *shuddha upayog* (pure applied awareness as the Self) yet, so that is dangerous. Why

don't people say 'vyavasthit' and start walking with their eyes closed? Would they walk on the road with their eyes closed? Why don't they walk [with their eyes closed] after saying 'vyavasthit'? In such a situation, one walks with his eyes open. Moreover, why doesn't one say 'vyavasthit' and then say, "Just sit around! It is fine if I get something to eat, otherwise no problem, it is *vyavasthit*!" He doesn't say that, does he? To misuse *vyavasthit* is an offence.

All the parts of the body are governed by what we call *vyavasthit shakti* (energy of scientific circumstantial evidence). Therefore, with naturalness, You should understand that 'I am pure Soul', hand it over to *vyavasthit*, and not do *dakho-dakhal* (interference and its effects caused by the ego in the unfolding of karma). 'You' cannot say, 'It's not like things are going to get ruined if I don't go to work'! That is called *dakho-dakhal*. To go [to work] is not under Your control, so how can You say that? It is because One does *dakho-dakhal* that He cannot understand this fact. Otherwise, work can be accomplished very easily. Worldly life is such that it can run very smoothly.

Now, if One understands *vyavasthit* exactly, then an eight-hour task at work can be completed in an hour. 'One's' *Darshan* (Vision as the Self) will increase enough to finish the work in an hour.

The Line of Demarcation for Future Planning

Questioner: If we make plans for what we are going to do in the coming week, is that considered worrying about the future?

Dadashri: No.

Questioner: Then what is that called? What do we call that?

Dadashri: That is called *vyavasthit*.

Questioner: But it is acceptable to make that plan, isn't it?

Dadashri: That planning is done by Chandubhai, not You. 'You' Know it, You are the Knower! Planning should be done.

Questioner: Does planning fall under *upadhi* (externally-induced problems and their resultant suffering)?

Dadashri: No. It is considered *upadhi* when it [the burden] is on One's own head. This is on Chandubhai's head. 'You' should tell Chandubhai, 'Plan carefully and methodically. It is better if you plan ahead.'

Questioner: But you said, "Keep talks of the future aside, they aren't in your hands, they are in the hands of *vyavasthit*." So then is there a purpose to planning? Should one plan then?

Dadashri: 'You' should See what happens.

Questioner: Whatever happens, that too is *vyavasthit*. The planning that happens is *vyavasthit*.

Dadashri: If planning happens, it is not wrong, and if it doesn't happen, it is also not wrong.

Questioner: *Vyavasthit* does it, so there are no worries, there is no problem.

Dadashri: Yes, worries about the future have indeed stopped. And never before have worries about the future stopped. They stop only in the final life [before liberation], at the end, after

attaining *keval Gnan* (absolute Knowledge). And just look at the power of this *Akram Vignan*! Everyone says, “I don’t have any worries.”

Questioner: But the fact that One does not worry, that is the power of *vyavasthit*, isn’t it!

Dadashri: Yes, the power of the Knowledge of *vyavasthit*! And this is not just on *vyavasthit*, this is a connection. ‘You’ have become the pure Soul, and the pure Soul would have no worries, would it! This *vyavasthit* helps You in that, otherwise some confusion would remain. What kind of worries would the absolute pure Soul have? Where would there be worries? If You become eighty percent pure and twenty percent is left [to purify], then twenty percent worries will remain. Here You become one hundred percent pure, so then who will have worries? This *vyavasthit* helps in that. *Vyavasthit* is the greatest discovery!

Who Would Remember the Past Now?

Questioner: How can we afford not to worry about tomorrow?

Dadashri: There is no tomorrow. No one in this world has seen tomorrow. Whenever you look, it is always today [the present]. Tomorrow is the cause of difficulty. Yesterday means the time that has passed. Yesterday means the past. So there is no need at all to worry about tomorrow.

Questioner: So then why do you buy tickets in advance?

Dadashri: That is an evidence. Sometimes it may not come true. Don’t you make plans, for example, that you want to go to Mumbai on the 25th and to

Vadodara on the 28th? ‘You’ have that vision. ‘You’ do not see very clearly through that vision. ‘You’ are seeing through a blurry vision. With the exact Vision, You can remain still and See. The rule is that if You See up to a certain boundary, then You will have the exact vision, and if You See beyond that boundary today, then You will stumble. Don’t look at what You don’t need to. If you keep looking at your watch, then you will trip. Therefore, with this Vision, You should only ‘look’ a certain distance ahead and ‘walk’.

Where there is no such thing as tomorrow, what is the point of it? The present time is now, and yesterday is called the past, that time has passed. Not even a fool would remember the past. Remain only in the present.

When You Remember the Past, You Miss Out on the Present

Questioner: How can ‘I’ remain in the present?

Dadashri: It is only when You forget the past! The past is gone; what will happen if You recall it today? ‘You’ lose the benefit of the present. And the loss of the past is there anyways. Where should You remain?

Questioner: In the present.

Dadashri: Yes. ‘You’ have entrusted the future to *vyavasthit*, and the past has been lost. So You may wonder, ‘Whatever ‘files’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life] of the past arise in the mind, should ‘I’ not clear them right now?’ The answer is, ‘No. Come at ten or eleven o’clock at night. ‘I’

have kept aside an hour, so come then, and ‘I’ will clear it, but not right now.’ Right now you could incur a financial loss, so You should not lose out on the present. So where should You remain?

Questioner: In the present.

Dadashri: Where does this Dada remain?

Questioner: In the present.

Dadashri: Yes. That man came and told me something some time back, but if ‘I’ were to recall that, then ‘I’ would miss out on the present. Clear things the moment they happen.

Questioner: Please explain how to prevail in the present exactly with examples.

Dadashri: What are You in at the moment? Are You in *kusang* (association that takes one away from the Self) or *satsang* (association that takes one towards the Self)? Would You not Know whether You [Your *chit*] is in a hotel or in the stock market? Which market are You in?

Questioner: ‘I’ am in *satsang*.

Dadashri: ‘You’ are in *satsang*. Therefore, right now You are prevailing in the present. Now if four days ago you lost 600 rupees and You remember that now, then it becomes the past. If You recall it now, in the present, then You have dragged the past [into the present]. Alternatively, if you previously had a problem getting here, and You start to think, ‘Gosh, I may face that problem again, I will deal with it this way and that way,’ then to think about the future while sitting here in the present is considered the future. So, ‘we’ are telling You to prevail in the present. What is

wrong with what ‘we’ are saying? Did You understand completely?

Questioner: Now ‘I’ have understood.

Dadashri: If your son died last year and you remember that while sitting here in *satsang* (spiritual discourse with the *Gnani*), then that is the nature of the mind. It is showing that. Then You will get lost in the past. Otherwise, you are not a person likely to get lost [in the past]. Something is needed to instigate it. If there is something that creates interference, then the mind will immediately start shouting and show You, ‘My son died! My son...’ ‘You’ should drive it away [by telling the mind,] ‘That is gone. What do ‘I’ have to do with it? Why did you bring it here? Why did you bring this office ‘file’ here?’

If You don’t know how to divide things in this way, then what will happen? Even in the kitchen you will feel that your son is dead. Then even if there is mango pulp and *poori* (deep fried Indian bread) to eat, won’t the happiness go away?

Questioner: It will go away.

Dadashri: At that time, if thoughts of the son arise, can You not say, ‘Get out, come to the office’?

Questioner: Yes, ‘I’ can say that.

Dadashri: Can’t You ask, ‘Why did you come?’ [They will say,] ‘We came because you called us.’ But You should say, ‘Not here, come in the office.’ And while you are eating mango pulp and *poori*, what if you have thoughts about some places you are going to visit on a pilgrimage, and whether you will get food to eat there! [You will think,] ‘Oh man,

why did you come here?’ Such thoughts arise within, don’t they?

Questioner: They do arise within.

Dadashri: So what should You say? ‘Get out of here. I will see to it when I reach there.’ Say it on the moment. That is why people keep this system in the office as well. The time to meet the doctor, the time to go. Then people follow this, don’t they? And what if a time has not been set?

Questioner: They will come at any time.

Dadashri: If doctors don’t keep visiting times, then people like me will come in [at any time], won’t they!

Questioner: Yes, they will.

Dadashri: So You should keep that time. Similarly, You should keep time for the ones within. They will come at any time and start complaining. They won’t even let you eat. Why did You let them enter in the first place? Are they the boss around here? ‘You’ are alive and they are all dead. Is all this division of ‘ours’ correct?

Questioner: It is absolutely correct.

Dadashri: I am teaching you the very path that I have come along.

If at the office, your boss gives you some work at 4:00 pm saying, “Summarize this information for me!” But in the middle of that if the mind says, ‘I had so much fun at the restaurant last night!’ And along with that the scenes arise within. What would happen if such evidences arose?

Questioner: The work would get spoiled.

Dadashri: Yes, then you would not be able to summarize the information. The very same boss would start yelling. ‘You’ got entangled in worries about the future and lost in the past, didn’t You!

Questioner: Yes, ‘I’ got lost.

Dadashri: So this is how it is. The *Gnan* that ‘we’ have given [says] to remain in the present, not the past. Nothing of the past will help You. It will cause nothing but harm. ‘We’ remain in the present.

Why are women able to cook? Women can prepare a full meal in an hour and a half. And what if we [men] were to try and cook?

Questioner: We would not be able to.

Dadashri: That is because they are able to remain in the present. Whereas men are restless by nature, their minds will have all kinds of complaints. And if they have any health problems, it will tell them, ‘Go to sleep. You are not well.’ And if we try to make lentil soup, then it will be ruined. If we try to improve the ruined lentil soup, then it will become worse.

Say from here, you went to the station. You wanted to catch the train and were in a hurry because you had an appointment for a court case. Nevertheless, you couldn’t catch the train and you missed it. That has become the past, and to think, ‘What will happen in court?’ is the future. That is in the hands of *vyavasthit*. Therefore, You should prevail in the present! Such analysis happens instantly for ‘us’. For You it takes a little time. All the *Gnan* becomes present for ‘us’ on the moment. So, remain in the present. If *satsang* is going on, then remain in *satsang*.

It Is a Grave Liability to Dig Up the Past

Questioner: Yesterday in *satsang* it was said that we [*mahatmas*] should not remember the past and we should remain in the present. Now, ‘I’ feel that ‘I’ do not want to remember the past, but it flashes very vividly in the mind and the *chit* (inner faculty of knowledge and vision). Therefore, the past stings and it arises in every pore of my body. So ‘I’ wonder, ‘How can the past be forgotten?’

Dadashri: It is like this. ‘Your’ actions of [digging up the past] are taking place for the purpose of settling enmity. When You See the past, You start doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake). So without digging up the past, You would not be able to See those past karmic accounts of yours, would You! Otherwise this would only happen to someone like you, not to everyone else. That is why ‘we’ say to everyone else, “Remain in the present.”

Even intelligent people who do not understand *Gnan* do not dig up the past. Why should the past not be dug up? Because that which has no solution shouldn’t be imagined. The past is something that has no solution! That is why ‘we’ say, “‘You’ have attained *Gnan*, so do not dig up the past.”

What does *vyavasthit* say? It says that the past is gone. Not even a fool would dig up the past. If a minute ago, someone stole ten thousand pounds, then it has become the past. So to dig up the past is a grave liability.

Questioner: You have said it is a grave liability to dig up the past, but it ends up getting dug up.

Dadashri: It ends up getting dug up, so You should also Know that. ‘You’ are to remain the Knower and Seer of that. The Self that has been given is no ordinary thing. The Self that You have been given is such that *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) will not leave even for a moment.

‘You’ have attained this *Gnan* and have handed over the control of the future to *vyavasthit*. Therefore, remain in the present. ‘Your’ faith has become established in *vyavasthit*, hasn’t it? So then there is nothing left for You to do for the future. And the past that You are digging up, it is done in order to clear Your past ‘files’. Therefore, that is not considered as digging up the past.

Questioner: Yes, now that is correct.

Dadashri: Other people unnecessarily dig up their past in other matters. In order to clear the ‘files’, the past needs to be dug up. This is because You want to get rid of the ‘shop.’ So now what should You do? Sell off Your old stock and don’t buy any new stock. Nevertheless, such discretion should be maintained that, if a certain stock is not selling, and you have run out of sugar, then you will have to buy some more sugar. So, this ‘shop’ has to be cleared with discretion.

Questioner: If we say to not dig up the past, then what is the need for doing *pratikraman*?

Dadashri: Those who do *pratikraman* have no problem with the past. With *pratikraman*, we are digging up *atikraman* (to hurt any other living being through the mind, speech, or body) and clearing it. What does it mean to not dig up the past? Let's say you had a quarrel with someone yesterday and you keep it within your mind. However, there is nothing wrong if You recall it to do *pratikraman*. But do not keep it in your mind. Understand that to be a burden. So don't do that.

In order to do *pratikraman*, You have to recall the past. 'You' have to recall all that You have forgotten, and if *atikraman* has happened, then You have to recall it again today and do *pratikraman* for it. 'You' have no choice! 'You' have to do *pratikraman*, don't You? *Pratikraman* is the main thing on this path of ours! And *pratikraman* can only be done for that which has happened in the past! For the future, there is *pratyakhyaan* (avowal to not repeat a mistake).

Enjoy What Is Present, Don't Worry About What Isn't

Questioner: Should 'I' forget about the past and the future?

Dadashri: No, You don't have to forget about it, You just have to remain in the present. To forget is a burden. 'You' cannot forget even if You want to, and the more You try to forget something, the more You will remember it. One man was telling me, "When I sit down to do *samayik* (introspective analysis as the Self), 'I' think to myself, 'Today 'I' am not going to be reminded about the shop.' And on that very day, the first thing 'I' See in *samayik* is the shop!" Why did that

happen? It is because He showed contempt towards the shop thinking, 'I' should not be reminded of the shop!' 'You' should not be contemptuous of anything. The only point is to remain in the present.

I had met a wealthy businessman of Ahmedabad. While sitting down to eat, he would go to the mill. He was sitting with me to eat. His wife came and sat before me. I asked her, "Why have you come and sat in front of us?" She responded, "My husband never eats his food peacefully." So I understood. When I asked the businessman, he replied, "My *chit* wanders over there." I told him, "Don't do that. When your plate is present in front of you, first [finish that]. So enjoy what is present, don't worry about what isn't. Enjoy whatever is in front of you at present."

If worries arise, then do you need to go to the kitchen to eat? Then do you need to go to the bedroom to sleep? And what about in the office, at work?

Questioner: We go there too.

Dadashri: Those are all departments. If there is *upadhi* in just one of the departments, then you should not take it to another department. Complete all the work that needs to be done in the one division that you are in. However, when you go into another division to eat, then leave the *upadhi* of that other division over there, and when you go to eat, savor it. When you go to the bedroom, then leave that *upadhi* where it is. When there is no such setting, a person is doomed. When he sits down to eat, he begins to worry, 'What will I do when the boss scolds me at the

office?’ Hey, deal with it when he does! For now, just enjoy your meal!

When a plate of food comes in front of you, eat peacefully with your *chit* focused on it. It will taste very good if your *chit* is present and if your *chit* is absent, then you will not enjoy even a thirty-two course meal. If you give this body only a small amount of *khichdee* (a staple Indian dish made from rice and lentils), then it will be at peace the entire night, it will maintain *samadhi*. But instead, while eating here, he [his *chit*] goes to the mill!

These humans end up having heart failure! One didn’t fail in school, so how did he fail here? Observe animals when they eat to see whether their *chit* wanders or not. Even a dog wags his tail with excitement when he is eating! When all animals eat, their *chit* is in eating. Whereas when these businessmen, lawyers, and doctors eat, their *chit* is absent, and because of that they get heart failure and high blood pressure. Heart failure and high blood pressure is a result of an absent *chit*. They eat with their *chit* absent, that is why their blood vessels become hard. If a doctor’s *chit* were to wander while performing an operation, then what would happen to the patient? There are endless operations going on within while eating, therefore eat while keeping Your *chit* present. Check to see if Your *chit* is present while you are eating by asking, ‘Are you present?’

A time will come when even the *chit* of doctors will wander! But it is good that during an operation their *chit* remains present. If they do an operation without the presence of their *chit*, then after the death of the patient, after the cremation of

the body, they may find a pair of scissors from within! That is why out of fear, during an operation, doctors keep their *chit* present.

‘Your’ *chit* may not remain present in everything you do. It will do if Your *chit* is absent in other things, but keep Your *chit* present when you eat.

Questioner: Dada, is it like, ‘Work while you work and play while you play’?

Dadashri: That saying is meant for foreigners (non-Indians), for those people who are natural and spontaneous, it is not for people who are *vikalpi* (egoistic). ‘Work while you work and play while you play’ remains for the *Gnani*. This is because the external part and the internal part are both natural and spontaneous for Him. ‘His’ *chit* is never absent.

This statement is useless for Indians, so why use it? Nevertheless, ‘we’ are telling you to at least keep Your *chit* present when you eat. If you have to leave for the office at 11 o’clock and it is already 11:15, then remember Dada and say, ‘Dada, you had said to keep your *chit* present while eating, but it is already 11:15. I don’t know anything. I am eating in the presence of the *chit* as you had said, so it is your responsibility.’ Then the *chit* will remain present. And let the boss say whatever he wants to, as he is also a top that is spinning according to his *prakruti* (non-Self complex)! He hasn’t come into the authority of the Self! He hasn’t become a *Purush* (the Self)! The entire world is in the authority of the non-Self!

‘You’ should keep Your *chit* present while eating, so that You can tell whether

the savory fritters have too much salt or less salt, or whether they have more chili or less chili! Instead, one eats in the absence of the *chit*. He doesn't even know whether the tea has sugar or jaggery in it! You should peacefully enjoy the circumstance that is in front of you. But while the businessman is eating here, his *chit* would have reached his business seven miles away! Don't we 'salute' those who are in front of us? Even an intelligent person would not 'salute' someone seven miles away.

One keeps running after more and more money. He will die a 'dog's death', he will die amidst *kashay* (anger, pride, deceit, and greed)! One businessman told me, "I had a heart attack once." Hey, the first bell [warning] has already rung, and the train will leave on the second and the third ring. What is a heart attack the result of? It is the result of terribly bad conduct, so why not straighten up and go to a *Gnani*? If you ask for forgiveness for your conduct privately, even then you will become free from it.

Do not eat in the absence of the *chit*, and eat only when the *chit* is present. If such propaganda is spread to the public, only then will diseases start to decrease. The *chit* should be kept present everywhere. It should be kept present. In eating and drinking, in going to the toilet, the *chit* should be kept present everywhere.

What does it mean to remain in the present? When you are tallying your accounts, don't You stay fully focused on that? At that time, if You drift off into the future, then you will make errors in your accounting. If You remain in the present, then you will not make a single error. I am

telling you, "Enjoy the present that is before you." The past is gone. Even intellectuals do not dig up the past. And to think about the future is *agrashoch* (apprehensive thoughts about the future). Therefore, remain in the present. While *satsang* is going on, you should listen to it with the concentration of the *chit*. When you are tallying your accounts, do it with the concentration of the *chit*, and when you are hurling abuses at someone, do it with the concentration of the *chit* as well! The One who always remains in the present is a *Gnani*. People are not able to enjoy the present due to the past as well as worries about the future. They even make errors in their accounting. The *Gnani Purush* doesn't ruin the present.

What the Lord has said is, "Enjoy what is present, don't worry about what isn't." This means that whatever is present, enjoy that!

Prevail in the Present Through Gnan

Questioner: To remain in the present means... We [*mahatmas*] are sitting in *satsang* right now. There are about fifty to a hundred people here. All of their internal states and thoughts are different, right? The 'wheels' are turning within for everyone. Some are doing *samayik*, some are doing *pratikraman*, some are singing spiritual hymns, some are thinking. So what are we to make of this?

Dadashri: No, but the one singing a spiritual hymn is not in anything else.

Questioner: Dada, what if the thought arises that, 'I want to do *pratikraman*'? If one gets that inner intent, if the mind says, 'I want to do *pratikraman*,' then should he not do it?

Dadashri: There is no problem with that. But the one singing a spiritual hymn is not in anything else. If he is doing *pratikraman*, let him. There is no problem with that. But if he does *pratikraman* in that situation, even that is considered good.

Questioner: But if his inner intent has a greater pull in the other direction, then he may say, 'I only want to do *pratikraman*,' or, 'I want to do *samayik*.' So should he not do it?

Dadashri: He can do it; he should do it. One should do *pratikraman* and *samayik*.

Questioner: Then can that be considered remaining in the present or not?

Dadashri: That is one's own remedy, isn't it! One indeed needs a remedy! But secondly, remain in the present. *Pratikraman* should indeed be done. If some conflict arises for us, it has to be done! What can be referred to as the present? When you sing a spiritual hymn, you are in the present; that is confirmed.

Questioner: But it is a different matter if there is some pull from outside, then one should remain here. But if someone is doing their own thing, then what can be done?

Dadashri: If one wants to do *pratikraman*, then he can do it. If one has sat down to do *pratikraman* and *samayik*, then he can do all that.

Questioner: To do *pratikraman*, to do *samayik*; does all that count as [remaining in] the present?

Dadashri: It indeed counts as the present.

Questioner: If spiritual hymns are being sung, let it be!

Dadashri: No, it is not about singing spiritual hymns. Whatever your internal state is at that time, remain in that internal state. If it is to do *pratikraman*, then that certainly counts as the present.

Questioner: What if we get pulled? If we get pulled to the spiritual hymn, then can we not sing the spiritual hymn?

Dadashri: No, don't get pulled to the spiritual hymn. The intention behind calling it the present is that the one who is engaged in the spiritual hymn is indeed in the present. Also, if someone is engaged in *pratikraman*, then he too is in the present. He is in the present to some extent. But if he gets pulled to another place, that is when a mistake happens. Therefore, [to remain in] the present is the greatest thing! This is because there is no worry about the future! The future is in the hands of *vyavasthit*.

Questioner: Yes, it is definitely in the hands of *vyavasthit*.

Dadashri: Then if [one wants to do] *pratikraman*, of course there is freedom to do so! *Pratikraman* needs to be done. Everyone needs to do *pratikraman*. While [singing *Aseem Jai Jai kar*], *pratikraman* should not be done, because during that time, demerit karma are being destroyed, they are being reduced to ashes.

Questioner: But even singing 'Dada Bhagwan Na Aseem Jai Jai kar' (Infinite glorious salutations to Dada Bhagwan) is considered remaining in the present, isn't it?

Dadashri: No, there is no question of the present. Not the present. If you decide to do *pratikraman* in the present,

that is fine. But while singing [*Aseem Jai Jai kar*], you shouldn't do *pratikraman* or anything else.

Questioner: At that time, does the speech of the *Gnani Purush* come out?

Dadashri: Yes, what happens at that time? Engrossment, just start singing it. Demerit karma are reduced to ashes. The internal state becomes blissful and the *chit* becomes one with Dada [the Lord within].

Questioner: Is there oneness at that time?

Dadashri: Yes, there is oneness. Therefore, it gives a great result. Actually, this is a general matter. There are so many people amongst us who do not sing it at all. I watch them, they just sit there. They should sing it.

Questioner: If they sing it, will they become one [with Dada]? Do they become one, do they form a link [with Dada]?

Dadashri: Otherwise, everyone is free to do *pratikraman* at any time. Just not during which time? When I have everyone sing '*Dada Bhagwan na aseem jai jai kar ho.*' During that time, nothing else should be done.

The Samayik of Akram Helps You Stay In the Present

Questioner: But the present and past exist moment to moment, Dada.

Dadashri: No, but what is referred to as the present [of that moment]? Before speaking, it is already considered part of the past. The present means that one is only in whatever is arising externally. Therefore, [every moment,] even before speaking a word, it has already become part of the past. [The

next moment,] Before saying the next word, it has already become the present. Therefore, everyone [is trying to] stay in the present! All *mahatmas* know how to stay in the present! They remain in the present to a large extent! Sometimes they miss it [staying in the present].

Questioner: What does it mean to remain in the present?

Dadashri: To remain in the present means that when you are drinking tea, savor it. That is called [remaining in] the present. If you are eating food, savor it.

Questioner: You talked about eating and drinking. Then what else?

Dadashri: Do everything with enjoyment.

Questioner: Everything only happens with enjoyment, Dada. He doesn't drink tea if it isn't tasty. He will only drink tea if it is tasty. If it has less sugar, then many times he will not have it.

Dadashri: No, You should Know if there is less [sugar], but savor it. If it is not suitable, then add some [sugar]. Make it tasty and then drink it. If it is necessary, then ask for it. If the situation is such that you cannot ask for it, then add the 'sugar' of the Home [the Self]; add some of Your own [through Your intent]. 'You' can do that, can't You?

Questioner: Yes.

Dadashri: Therefore, to remain in the present is called *samayik*. To See all the phases is continuous *samayik*. As You continue doing *samayik* of *Akram*, You will learn how to stay in the present moment; this cannot be done straight away. When You do *samayik* for an hour, You indeed remain in the present!

The Light of Awakened Awareness Shows the Mistakes of the Past in the Present

Questioner: ‘I’ remain in the Knower-Seer state during *samayik*. That is fine, but what is the state of the mind, intellect, *chit* and ego during that time? What should ‘I’ pay specific attention to during *samayik*?

Dadashri: ‘You’ have to continue to See what the mind, intellect, *chit* and ego are doing. As if you are a supervisor and your boss tells you, “Supervise this,” then what would you do?

Questioner: Do ‘I’ have to look at each one of them and See what they are doing?

Dadashri: ‘You’ only have to supervise, and not go and slap anyone. In the same way, You have to continue to See what the mind, intellect, *chit* and ego are doing.

In *samayik*, You have to keep separating the Self and keep Seeing everything else within. But to See and Know are the two functions of the Self. The Self does not get involved in any other practices. It continues to See what happened, what role the mind is in, what role the intellect is in, it continues to See all that. ‘You’ should See everything. ‘You’ just have to continue to See. When you watch a movie and you see the actors fighting and creating havoc, you don’t get emotional about it do you? Just as you watch a movie at the cinema, You have to See the ‘cinema’ within you; that is *samayik*. If You do it for forty-eight minutes it will be very beneficial. When the mistakes of the past are all Seen in the present, that is

the light of awakened awareness (*Gnan prakash*), it is not memory.

Questioner: So then, is there no need to remember the past in this?

Dadashri: ‘You’ are not to recall the past; You are to do *samayik*. To do *samayik* means that the Self continues to See that which jumps around [arises] within. During that time, the Self is completely the Knower and Seer.

The *Gnan* that is without action is *Gnata-Drashta* (the Knower and Seer) and full of eternal bliss (*parmanandi*). That which Knows all knowledge associated with action is Your authority as the Self, and that Itself is the pure Soul. To have the decisive conviction that ‘I am pure Soul,’ that itself is called the experience of the Self!

When You Become the Pure Soul, You Can Remain in the Present

To follow this path, you have to become fearless, you have to become free from worries, then you can follow this path of the Self. Otherwise, the Self that has been given to You will go away. It will go away after an hour. That is why this *vyavasthit* has been given to You. The past has gone and the future is in the hands of *vyavasthit*. ‘You’ are to remain in the present. In the present ‘I am pure Soul’. To remain in the present means that in the present You are the pure Soul, and You See the pure Soul in everyone, so then what is remaining in that? There is nothing else. The pure Soul and circumstances; there are just these two. Moreover, the circumstances are prone to dissipation by their inherent nature.

It is their inherent nature to dissipate. So if You tell them, "Leave!" They will say, "We will leave at 10:30." On the contrary they will say, "Thereafter we will not come." They are prone to dissipation by their inherent nature. 'You' don't have to tell them, they will go away on their own. Now the circumstances are prone to dissipation by their inherent nature, so if your mother-in-law is scolding you, and at that time if you feel agitated, then You should understand that your mother-in-law scolding you is a circumstance that has come, and it is prone to dissipate by its inherent nature. It will soon go away. Until then You should continue to See the pure Soul. The circumstance should not become spoiled. No circumstance should become spoiled. The temporary states of the mind, speech, and body are simply natural occurrences, which do not have a higher authority as the doer, and they are *vyavasthit*. Now in natural occurrences what can the poor old woman do? She is just an evidentiary instrument.

Questioner: In the present 'I' should remain in the Real form as the pure Soul.

Dadashri: That is all! There are only two things in this world: the pure Soul and circumstances.

Questioner: The present passes by every moment and there is no need for circumstances in *Purusharth* (Real spiritual effort).

Dadashri: Yes! That is correct. Circumstances are completely prone to dissipation by their inherent nature. One may come and at five minutes past eleven, it will make its way out! 'You'

may tell it, 'Hey, hang on. Have a meal and then go.' But even then it will not stick around. It will take off the moment its time comes. However, it is such that even though the dissipation is going to take place two minutes later, one waits [impatiently] thinking, 'It still hasn't left, it still hasn't left, when will it go?' So those two minutes feel like ten minutes to him! By waiting, time actually feels slower!

Questioner: You said to remain in the present, but the present is a time, isn't it? So there is still the bondage of time, isn't there? Does the *Gnani* not have that?

Dadashri: It is not bondage. Bondage is natural. Actually there is no bondage of time, it is worldly. It comes, it is in the form of circumstances. So the circumstances that come together, they are prone to dissipation by their inherent nature. When can it be called bondage? When it does not dissipate, that is considered bondage. The time that comes, that future will become the past, and from the future it comes here, meaning it comes in the present. Its time keeps changing. We continue to see it based on time.

It is not worth it to get involved in every circumstance; You are simply the Knower and Seer of them. There is no need for You to get into a fight with the circumstances either, nor is there any need for You to stay put with them either. Whatever circumstance comes your way, tell it, 'Go to Dada.' Every circumstance will constantly change and You are separate from it. When a thought arises, that is a circumstance, and if You become

involved in it and get carried away, then that is an illusion. ‘You’ should simply See and Know it.

The Seer Is Always Still

Questioner: There is a lot of friction in trying to Know and See. So, in whatever circumstances I come across, I get swept away by them.

Dadashri: Who is the one that gets swept away? ‘You’ are the pure Soul. How can the pure Soul get swept away? It is the *pudgal* (non-Self complex) by the name of Chandubhai that gets swept away.

Questioner: Stillness (*sthirata*) should remain in Knowing and Seeing, shouldn’t it?

Dadashri: No, such stillness does not remain. On the contrary, if stillness were to remain, a problem would arise. If the movie in a theater were to become still, what would you see? It should in fact continue running.

Questioner: Yes, it does continue running, but ‘I’ should not move along with it, ‘I’ should remain still, that is all.

Dadashri: Yes, You should continue to See. The Seer is always still. The Seer never gets swept away. ‘You’ do not See, that is why it becomes a wrong practice within. When You stay in the state of continuous Knowing (*Gnayakbhaav*), then You will never be swept away, whereas if You become overcome by emotions, then You will be swept away. When people get overcome by emotions, they get swept away even while watching a movie. They even cry! Hey, you were just supposed to watch, so why are you crying? The fool cries when he is supposed to watch! Does he not cry?

And would you enjoy watching a film if it was the same throughout?

Questioner: I would not enjoy it, Dada.

Dadashri: Yes. In a film, if one scene is a wedding, then after some time there is fighting, then after some time there is a kidnapping; that is when you will enjoy seeing it, right! And if the entire film only had a wedding going on, you would not enjoy it, would you? So You have to See this whole film. ‘Our’ Science is such that the bliss never leaves, even in the slightest!

Don’t Let Go of the Present, Remain Only in the Present

Questioner: You had told us to say this [during difficult circumstances]. So I say, ‘I want to remain in the present,’ but even then, depression inevitably sets in.

Dadashri: Depression comes to Chandubhai, doesn’t it? So what problem do You have with that? ‘You’ should See it. ‘The great Mr. Chandubhai, are you getting depressed?’ Say things like that. I shouldn’t have to scold you. In fact, ‘I’ actually say things [to file number 1] such as, ‘You think you are the boss of this entire world!’ ‘I’ say such things. Similarly, You can say, ‘Oh, the great Chandubhai!’ ‘You’ know how to converse like this, don’t You? So remain only in the present, in any way possible. When depression sets in, You should say, “Dadaji, just look, Chandubhai has become depressed.” That is considered exceptional *Purusharth*. Say, ‘The great Chandubhai! Don’t you feel ashamed?’

So tell me, for how long should the relationship between the two be stretched out?

Questioner: It has indeed become separate.

Dadashri: ‘You’ will be able to ‘swim’, won’t You? The ‘ocean’ is vast! When depression arises, if it is firmly established that the depression is separate, ‘This is not My Real form (*Swaroop*), ‘I’ am the pure Soul, ‘I’ am the Knower of the depression,’ then salvation will be attained! Keep protecting the *jaग्रुति* (awakened awareness), keep nurturing only the *jaग्रुति*, it is verily the pure Soul. If you say, “I am Chandubhai,” then that [relative support] remains. When the experiential awareness (*bhaan*) arises that ‘I am pure Soul,’ then You stop giving that support, so it will inevitably topple over.

Questioner: ‘I’ keep Seeing all kinds of insistence (*aagrah*) that Chandubhai has.

Dadashri: That is fine. By continuing to See that, it will reduce. It has already reduced a great deal and I keep prodding you to remind you. Do I not prod you?

Questioner: It does not feel like you are prodding me! In fact, I like it. But when all this unfolds in Chandubhai and he suffers, it has to do with that.

Dadashri: Yes, that is right. When all this unfolds, You should tell him, ‘Dear fellow, this should not happen.’ That’s it; that’s all. If you keep lamenting over it and

keep recalling the past, then you will lose out on the present.

Questioner: I should not let go of the present.

Dadashri: Even when ‘we’ prod, tell him, ‘See the present, do not see the prodding.’

The One Who Prevails in the Present Is the Knower and Seer

Questioner: What should I do to get rid of the past impressions?

Dadashri: ‘You’ have nothing to do with that. ‘You’ need to See what has happened to Chandubhai. ‘You’ are separate and Chandubhai is separate. Then if Chandubhai is getting upset, You should See that, and if he is garlanding someone, You should also See that. ‘You’ are the Knower and Seer and Chandubhai is the doer. If You remain like that [maintain that separation], then everything will ‘fit’ and it will remain forever. After becoming separate, You have come into the function as the Knower and Seer. Having separated Chandubhai, You have to maintain the intent of separation.

What is to be done in the present? The answer is, ‘You’ have to Know and See whatever Chandubhai is doing, that is all. Whatever is done, is done by Chandubhai. ‘You’ no longer have a problem with that. Is he criminal or civil? There is no need for You to See the good or bad. People make such distinctions, don’t they? Outside people will make distinctions as long as they do not have *Gnan*, ‘This is civil and this is criminal.’ He may even become a defaulter. ‘You’ just have to Know the

defaulter. ‘You’ have come into the inherent nature of the Knower and Seer, the pure inherent nature as the Self.

Now there is nothing else for You. ‘You’ have to See and Know whether he is a defaulter or not. And as long as there is worldly interaction, You may have to keep an account of, ‘There is still a weakness here. This has been done well. A little bit still needs to be done here. *Pratikraman* still needs to be done here.’ ‘You’ have to account for all that as long as there is worldly interaction, don’t You? That is what You have to See, don’t You?

In this world, what is worth doing in the present? The answer is, [remaining as] the Knower and Seer and eternally blissful.’ Remain as the Knower and Seer, Know and See. As the ‘car’ moves forward, See and Know. It moves forward, but it is considered the present. ‘We’ constantly remain in the present. ‘We’ do not stir up the past and ‘we’ do not call the future. And You have been shown that path.

All the religions of the entire world do not free one from worries of the future. Only ‘our’ Science frees one from worries of the future. Otherwise, everywhere else there are worries of the future. ‘What will happen to me?’ That [worry] will continuously come to him. Whereas You have the *Gnan* that it is indeed *vyavasthit*, so this [worry] has stopped. So this *Gnan* is with a map and planning. To not have worries of the future is the greatest gift of this *Akram Vignan*.

Only the One who is the Knower and Seer can remain in the present,

otherwise one is either lost in the past or wandering in the future. Even if you receive important government letters, you should continue to do your work with the understanding that the future is [in the hands of] *vyavasthit*. And no living being has even the slightest authority. What authority do people have? The authority is in the hands of *vyavasthit*, but people don’t have this awareness. This is not Your authority. The authority of the non-Self makes you do all this and you say, “I am doing it.” That is the only bondage. If You become free from this [wrong belief] and You understand that *vyavasthit* is the doer, it is the authority of the non-Self, then You are indeed free. If You don’t have any worries about the future, then You are indeed free. The One who prevails in the present is the Knower and Seer. The One who prevails in the present experiences *moksha* (liberation) right here!

The One Who Prevails in the Present Is a Gnani

Questioner: If we believe that when we die we will attain *moksha*, then that is the vision of the future. But can you see where Dada was in the past?

Dadashri: No, I don’t know any of that. I don’t even know what is going to happen tomorrow, and I don’t even know what happened in the past. I remain in the present and I live in the present. And I don’t come out of the present at all. I have never come out of it and I don’t pay any attention to that side [the past and future]. My focus is only on the present, constantly on the present. I am telling everyone that the

past has gone, that the future is the hands of *vyavasthit*, and to remain in the present. What am I saying? The future, apprehensive thoughts about the future, and all such problems have now been handed over to *vyavasthit*.

I don't know anything about my past lives. I don't have any of those *avadhaan* (displays of the ability to concentrate on and attend to multiple activities simultaneously). I don't get involved in that at all! Why should I? I am only interested in this, that is all! I only get involved in matters of the Self, not in anything else. That is a byproduct. Along the way, some may have this 'production' [byproduct], some may have this, and some may have this. But that is a 'production' [byproduct] of the non-Self. It has nothing to do with the Self.

So what am I telling everyone? "In this world, the One who always prevails in the present is a *Gnani*." There is no grieving over the past and there are no desires for the future.

The past has gone. Now there is no need to over analyze it. There is no need to over analyze the past, it is gone. Even intellectuals do not over analyze it. Foolish people over analyze it, but even intellectuals do not over analyze it. And the future is in the hands of *vyavasthit*. So remain in the present. 'In this world, the One who always prevails in the present is a *Gnani*.' One who does not prevail in the past or the future, and prevails in the present, is a *Gnani*.

'We' are constantly in the present. 'We' remain in Our Real form as the Self and this 'Patel' remains constantly in the present!

The Gnani Teaches Us to Remain in the Present

Now what time remains for you?

Questioner: The present.

Dadashri: If you are eating *jalebi* and *ladva* (Indian sweets), then eat leisurely. Drink tea with pomp. You should get the ultimate taste of every item. You should enjoy it and remain in *shuddha upayog* at the same time. Then enjoy in the present whatever comes your way.

Along with that, what I am telling you is, if there is good mango pulp and *rotli* (Indian flat bread); if there are Alphonso mangos and mango pulp has been prepared from that, then don't mix it [with the Indian flat bread] when you eat it. Savor the mangos. Clear the 'file' with equanimity. Savor it; it is not to be eaten together [with the Indian flat bread]. This is because the mind should be satisfied. From now on, whatever 'files' remain for you, clearing them is solely for the purpose of satisfaction.

Therefore, you should not mix anything [when you eat]. Just eat leisurely, meaning in a relaxed manner! I also eat leisurely. Now tell me, have I shown you something easy or difficult? I have not told you to give up anything, so are there any difficulties?

Questioner: You have made us let go of the main thing, so what else remains now?

Dadashri: Everything has gone away, there is no unhappiness, there is nothing. There is constant *samadhi*! The children are remaining in *samadhi*!

When ‘we’ are eating a mango or taking a meal, at that time ‘we’ wouldn’t remember this *satsang*. If you have arrived outside, and if someone has given ‘us’ the information that Chandubhai has come, then at that time of eating, if the memory of you arises, then ‘we’ tell it, ‘Come after some time. Right now let me finish eating.’ You having come has become the past. So ‘we’ remain in the present. This dinner has come and so ‘we’ eat the Alphonso mangos at ease! ‘We’ eat a little, but ‘we’ chew it well.

Questioner: With the applied awareness as the Self.

Dadashri: Nothing else at all; only in the present. ‘We’ remain in the present. That is why people say, “Dada, you are free from tension!” I reply, “Oh mortal one, how can I have tension?” Can there be any tension if One remains in the present? Tension arises for those who get lost in the past. Those who go crazy about the future have tension, but what tension would ‘we’ have? And I have given You that very same state. Have I given it or not?

Questioner: Of course you have given it! If ‘I’ can understand *vyavasthit* completely, then there is no tension at all.

Dadashri: There is a need to simply understand. What has the Lord said? ‘He’ has said to remain in the present. The past is gone and You should remain in the present. Can You remain in the present or not?

Questioner: ‘I’ can.

Dadashri: The Lord has called One who remains in the present a *Gnani*! And

an *agnani* (one who is ignorant of the Self) remains in either the past or the future, he never remains in the present! While eating here, he [his *chit*] could have gone anywhere else. What is under your control? The present. And in this world, the One who always remains in the present is a *Gnani*! So He constantly remains in the present! Therefore, I remain in the present and I teach you to remain in the present. Is there any problem in that? And it is according to the law [of nature].

In the Present, the Vitaraag Lords Saw One Pudgal

Questioner: What you had just said, that “In this world, the One who always remains in the present is God, is a *vitaraag* (absolutely detached) Lord.” All the solution is included in that.

Dadashri: When One remains in the present, everything comes under the [pure] applied awareness as the Self. And what was Lord Mahavir doing? This is the only thing that Lord Mahavir did. ‘He’ would continue to See only what was going on in His own *pudgal*. ‘He’ would only See one *pudgal*, He did not look at anything else. How wise He was! Just talking about Him brings joy!

So You should maintain two things; either remain in the present, or See your own *pudgal*. I have purified your Self so much for You that You are able to See your own *pudgal* in every way.

After realizing the Self, the Lord would continue to See only the *prakruti*. ‘He’ kept Seeing the science of the *prakruti*, as to what this science is like! The Lord was not Seeing

anything else. The Lord was only Seeing His own *pudgal*.

The inherent nature of the *prakruti* is that of input and output and the inherent nature of the Self is devoid of input and output. The *vitaraag* Lords would See the rising and the dissipation of the energy of the non-Self (*prakrutik shakti*), as well as the presently existing energy. Hence, attachment (*raag*) would not arise for Them.

People have the perspective of ‘you’ and ‘I’, whereas the *vitaraag* Lords see the pure Self and the inherent nature of the *prakruti* everywhere.

What were the *vitaraag* Lords like? What did They ultimately See? ‘They’ Saw only their own *prakruti*. ‘They’ constantly kept Seeing their own *prakruti*. ‘They’ kept Seeing whether the *prakruti* was behaving well or being wayward. ‘They’ remained as the Knower and the Seer everywhere. This worldly life has indeed arisen because of seeing other people’s *prakruti*. The *vitaraag* Lords kept Seeing only Their own *prakruti*, and there is no way out without Seeing that. The ultimate sign of absolute Knowledge (*keval Gnan*) is verily this; One keeps Seeing His own *prakruti*. Our *Gnan* is unique, so everything is possible.

To Have Remained in the Present Is Itself Shuddha Upayog

Each person has a *prakruti*, and if He exhausts that *prakruti*, then He becomes God. If He exhausts that *prakruti* or if He Knows that *prakruti*, then He begins to become God. Actually, if

He Knows His own *prakruti*, then He has started to become God.

The Self that is within is indeed God. On the outside, there is the *prakruti*. Make it *vitaraag* (free from all attachment and abhorrence).

Vitaraagata (a state absolutely free from attachment and abhorrence) cannot be learned by ‘doing’, *vitaraagata* is to be learned by observing! *Vitaraagata* is not something that is to be done, it is something that is to be known!

What is going to happen after one moment, after one second, is called the future and what happened one second ago has become the past. But You should remain in the present. The One who remains in the present does not need to keep any other *upayog* (applied awareness as the Self). Yes, that is it. That is considered the greatest *upayog*.

Questioner: To remain in the present means that One is already in *upayog*, right?

Dadashri: To remain in the present is itself known as *upayog*. That itself is *shuddha upayog*.

Questioner: So Dada, please explain how true *upayog* should be maintained.

Dadashri: The five *Agnas* are indeed the true *upayog*. When You See the pure Soul in everyone or when You See that ‘This is a file,’ even that is considered as having Seen the pure Soul. And if You See the pure Soul, then the ‘file’ is also Seen. Therefore, these five *Agnas* are indeed the *upayog*. With that, the *upayog* of *Gnan* increases within. The true *upayog* keeps increasing. They

are a protective fence that helps One remain in the *upayog*. Without maintaining the *upayog*, the *Gnan* will never grow. Only *shuddha upayog* should remain, as far as possible. You should not worry about it at night, just go to sleep peacefully. What I am saying is that you should not stay up for it. But since You have become the *Purush* (the Self), You have to maintain *Purusharth* to a greater extent. ‘You’ should make a firm decision that, ‘I want to maintain *shuddha upayog*.’ Thereafter, if it is not maintained, then that is a matter that is to be cleared later. And You do not have to rush it, You do not have to become restless, *moksha* will come to You. There is no need for You to go there.

As Jagruti Increases, One Prevails in the Present

That which is in the present is Ours. ‘You’ have to See the film. To See the film of the past and the future is not Our work.

Questioner: Dadaji, if you think about it, then there is nothing like the present. What is considered the present? Which moment is considered the present? It is not possible to grasp it.

Dadashri: No, it [the present] exists. The present is a very subtle thing. On one side there is the past and on the other side there is the future, and in the middle of this, in the subtle part, lies the present. It cannot be grasped by an *agnani*, only a *Gnani* can grasp it.

Questioner: Yes, but in general it cannot be grasped.

Dadashri: Only one *samay* (the smallest division of time) is considered as the present, the One who prevails in that...

Questioner: Now where is there *jagruti* of a *samay*?

Dadashri: It is okay if there isn’t such *jagruti*, but One has the intent, so He reaches [that level]. However much *jagruti* there is, that much He is in the present. But the present does exist.

Questioner: It does exist, that is for sure. And that is what it is.

Dadashri: When One Knows a single *samay*, then He Knows *vyavasthit*, and He Knows the absolute (*keval*), absolute Knowledge (*keval Gnan*).

Questioner: Everything together?

Dadashri: Everything together.

By Understanding the Present, One Attains Keval Gnan

If ever One were to exactly understand this ‘*vyavasthit*’ that ‘we’ have given, then it is such that *keval Gnan* will manifest on this side. However much the understanding gets established and fits within [on this side], *keval Gnan* will readily manifest on the other side; that is how it is. ‘We’ have given it to You after it came into ‘our’ understanding fully, and it is ‘our’ discovery of countless lives! What would happen if one did not have [the understanding of] *vyavasthit*? He would not feel calm, would he! He would only have thoughts about what will happen tomorrow morning and in the future. What can be done?

No matter how many lines of demarcation I draw for you, they would not remain, would they! Do you have any fear of the future? Do you have fear of the future?

Questioner: No.

Dadashri: The One ‘we’ give this Knowledge of *vyavasthit* to, He does not have any fear of the future. And He does not dig up the fear of the past. So all such people remain in the present. That is why I have said that while eating mango pulp and *rotli*, remain in the present. It is not like a bell will fall on You. It will not fall on You. A bell will fall where there is ignorance of the Self (*agnanta*). Where there is *Gnan*, there is no bell [dangerous object above].

Questioner: Now for us [*mahatmas*], to continue remaining in the present is itself *keval Gnan*, isn’t it?

Dadashri: Yes, *keval Gnan*, there is nothing else. There is no *upayog* on the past, there is no *upayog* on the future, there is *upayog* only on the present.

‘You’ have been given such an *Akram Gnan* that You forget the past. The future has been handed over to *vyavasthit*. So what remains now? *Keval Gnan swaroop* (the form of absolute Knowledge) arises. Such is the *Gnan* ‘we’ have given to You.

To Remain in the Present Is the State of Immortality

‘You’ have nothing whatsoever to do with the past or the future. To constantly prevail in the present is itself considered the state of immortality (*amarpad*). ‘We’ remain exactly as ‘we’ are in the present. If you wake ‘us’ up at night ‘we’ will be the same, and if you wake ‘us’ up in the day, ‘we’ will be the same. ‘We’ will be the same no matter when you see ‘us’. The *Gnani Purush*

never gets old. ‘He’ is new every day and He always looks fresh. ‘His’ speech feels fresh, His conduct feels fresh. ‘His’ conduct is *manohar*, His speech is *manohar*, and His humility is also *manohar*. *Manohar* means it is such that it captivates your mind.

Questioner: Always pleasing.

Dadashri: Yes... pleasing the heart!

Questioner: At every moment you give us a new experience.

Dadashri: ‘We’ sometimes ask *mahatmas* who have been coming to *satsang* for fifteen years, “The Dada you saw yesterday, does he ever become old?” They reply, “No, Dada always looks fresh. Everything else becomes old, this [Dada] does not become old. That is a great wonder!”

Questioner: What is the reason for that?

Dadashri: Everything is fresh, even this speech is fresh! What ‘we’ call the ‘play’ of the Self is also fresh, it is of a new kind! An onlooker will feel, ‘Who is this sitting here! He has no one like God as a superior!’ Now the world refers to that as *khumari* (an aura of superiority). A word is needed, is it not! Actually, this is not *khumari*. But they feel, ‘What kind of *khumari* this is!’

Time, Karma and Illusory Attachment Do Not Touch the Gnani

What am I saying? Learn to remain in the present. ‘We’ have given You all the protections to remain in the present. ‘We’ remain [in the present] without any protection.

How much difference is there between 'us' and You? 'We' have gained control of time. People are consumed by time. 'You' still have to gain control of time. How can You gain control of time? When [You understand that] the future is in the hands of *vyavasthit*, You forget the past, and You remain in the present. Then time will yield to You.

Now it is always the present for 'us'. So the One who has taken hold of the present, He has taken hold of time. Time, karma and illusory attachment (*maya*) does not touch Him. 'He' is constantly in the present. And to remain alert in the present is *jagruti*.

'Our' *moksha* constantly prevails for 'us'. Time, karma and illusory attachment does not touch the *Gnani*. 'One' who moves about without being bound by matter, location, time, inner intent, and worldly existence is a *Gnani*.

The Gnani Has the Purusharth to Unite With the Present

Questioner: You will give your energies to a suitable person before you go, won't you?

Dadashri: But why should you sit waiting for that to happen? Instead of waiting for me to give them to someone, why don't You get Your [spiritual] work done while I am still around! There will be intellectuals who inherit this [Science] after me. They will alter the main principles of this Science! Therefore, when the original *Purush* (Self-realized One) is around, You should get Your [spiritual] work done, and in order to do that, you should set aside [devalue] the worldly life!

Such 'Real' is only rarely present. There, the absolute state can be attained, true freedom can be attained. Such freedom can be attained where not even God is a superior.

When 'we' give *Gnan*, the reality opens up. Then You become the *Purush*. Thereafter You become aware that, 'I am the absolute Self (*Parmatma*).' 'We' help destroy your demerit karma and give You the divine Vision (*divya chakshu*) so that You can See the absolute Self in everyone! After giving You such a state, after being united with the absolute Self, 'we' give You the five *Agnas*.

Purusharth cannot be done without becoming the *Purush*. When You become aware, You begin to See your own mistakes; You begin to See without partiality. When You start to understand each and every mistake of Chandubhai, that is when You attain a state of impartiality. That is when judgement power emerges, thereafter real *Purusharth* begins. 'One's' *Purusharth* after becoming the *Purush* is such that when one roars, even the lions and lionesses run away! But on the contrary, even puppies come and lick your face!

If there is the intention of going to *moksha*, if there is the intention to attain anything, the inner tendencies will remain engrossed in that, so there should be an intense desire (*tivrata*) towards that side. *Tivrata* means You should have tremendous *Purusharth*.

'You' have Seen the state as the absolute Self (*Parmatma pad*) and the bliss of the absolute Self (*Parmatma sukh*). As

long as it is in Your *laksh* (awakened awareness), You will come to the original state. Therefore, attain such a union [with the Self] again. Let whatever is going to happen in the worldly life happen. ‘You’ should leave everything to *vyavasthit* and remain in the union of the present.

After Attaining This Science, You Cannot Miss the Present Even for a Moment

Questioner: After coming to Dada, I am convinced that He is a *dehadhaari Parmatma* (the embodied absolute Self), so then if ‘I’ have intense *Purusharth* for that...

Dadashri: That is all, it is more than enough. Such a person has become free, there is no other problem. There is nothing harmful and he has been given a guideline of how to carry out [the duties of] worldly life. This is because before that, he had worries about carrying out [the duties of] worldly life. But now he is given the guideline that even his worldly life will be taken care of by *vyavasthit*. He has been given all the guidelines. So, he has been given everything rendering him without any worries. Whereas on the *Kramik* path, one has problems of managing his household and running his business, and moreover, he has worries about the future. Now, there are no worries about the future at all.

The fear of the future is gone completely for You! There is no fear of the future, how straightforward it is! Now, if a person does not get His [spiritual] work done when it is so straightforward, then it is his own mistake, isn’t it? So, this Science is one in which You have to constantly remain in the present.

The past is not something that you can forget, but You should Know and See the past. If You Know and See whatever comes to memory, then that is the same as forgetting it. In this way, once it is forgotten, then You will not have to make any effort for it, it will be natural. Until then the *Purush* has to do *Purusharth* and *parakram* (extraordinary effort as the Self).

‘We’ too can only See the present, there is no other complication, and ‘we’ also tell you, “Dear fellow, remain in the present.” Now You should remain in the present. This is all ‘our’ Science says, ‘In this world, the One who always remains in the present is a *Gnani*.’ Therefore, after attaining this *Gnan*, You should constantly remain in the present. ‘You’ should remain in the present, no matter what circumstance unfolds. Do not miss the present even for a moment.

~ **Jai Sat Chit Anand**

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Worldly Life Arose Through the Mixing of the Six

Questioner: What is steady in this universe?

Dadashri: There is nothing that is steady in anything that can be perceived through the five sense organs. Everything that is relative is *chanchal* (active; unsteady; restless) by its inherent nature. The Self is steady. All the eternal elements are steady by their inherent nature, but it is when they become released from here [from worldly life and come into the Real] that is when they become steady. Until then, as a mixture form [in the relative,] they are all indeed active. Therefore, there is no thing that is steady at all. Truly speaking, the Self is steady, but it came into association with that which is active, and so it also has to wander around in an active state. The moment it becomes free from here [the worldly life, the relative], once it comes to Know its own properties and inherent nature, and the *Gnani Purush* separates it, thereafter it attains liberation from the cycle of birth and death. There, in that final liberation, it remains steady forever, because there are no other eternal elements there. If there were other eternal elements there, then they would harass it, they would drag it into the 'flow' [of worldly life] once again.

Questioner: The Self is permanent, but then why did the mixing with this *pudgal* (the non-Self complex that undergoes influx and outflux) happen? What is the reason for that?

Dadashri: There is no reason for them to mix. These six eternal elements indeed exist together, that is what is referred to as *lok* (region of space in the universe where there is worldly existence). But what is *lok*? The answer is, *sansaar* (worldly life). So then, what is *sansaar*? *Samsaran*. What is *samsaran*? Constantly undergoing change. So these six eternal elements come together mutually [as a mixture] and keep revolving around each other. They never come together [in the form of a compound]. There is nothing to separate because they keep revolving around each other [in the form of a mixture]. Even now, they are separate. They are separate even in the human body. However, all this has actually arisen scientifically, so people have become perplexed.

Vastu (an eternal element) means [it is] *avinashi* (permanent). When these six eternal elements (*dravya*) come together, temporary states (*avastha*) arise.

Questioner: Do these six eternal elements ever merge into each other?

Dadashri: They do merge. All this has indeed happened because the six eternal elements have merged with each other [in the form of a mixture].

Questioner: Do they actually merge into each other completely?

Dadashri: What I mean to say is that they undergo change; all of them, the six eternal elements are such that they bring about a change. The eternal element of Space (*aakash*) is a location (*kshetra*) and within it, the *Parmanu* (the smallest, most indivisible, and indestructible particle of inanimate matter) move about like this. The Self and the *Parmanu*, they all come together and give rise to this mixture. That which has genesis has dissolution. Hence, that [the coming together of the two eternal elements] gives rise to a

temporary state. So, it will undergo dissolution. However, the Self is not something that has arisen and it is not going to undergo dissolution. This world has arisen simply on the basis of these six eternal elements.

Questioner: All this has happened because of the interaction between the six eternal elements. So is that still happening, or has it happened once and then stopped?

Dadashri: No, it is constantly happening and continues functioning. It keeps happening and continues functioning.

Questioner: Do they also become free from it and do new ones enter into it too?

Dadashri: They [the phases] arise, they remain for a while, and then they get destroyed. This keeps happening constantly.

Questioner: So when they get destroyed, does *moksha* happen?

Dadashri: No. Just as a person is born, lives for a while, and then dies; that is how this entire world functions.

Questioner: Now *dravya* and *vastu*...

Dadashri: That from which properties (*guna*) and phases (*paryay*) arise is the *dravya* (eternal element).

Questioner: And *vastu*?

Dadashri: *Dravya* is itself the *vastu*.

Questioner: In the discussion we're having, the eternal elements that we talk about, and the eternal elements that the Jains [a person whose religion is Jainism] talk about, what is the difference between the two?

Dadashri: They are the same; there is no difference at all.

Questioner: How does the Self keep changing? 'It' keeps undergoing change?

Dadashri: Of everything that is visible, if it all appears to be of the same kind, then that is not considered as changing. Everything is indeed Seen one after another. The Self Knows and Sees everything. And all the eternal elements indeed keep revolving around each other naturally. In doing so, each eternal element comes closer to the other. Amongst them, when the Self and the *Pudgal* [*Parmanu*] come close to each other, an adjustment takes place within the two, in which new properties arise, which are not inherent to either of them. Completely new effects (*vishesh parinaam*) arise. Neither wishes for this to happen, but this is what ends up happening naturally. The inherent nature of all the eternal elements [the properties and phases, but not the elemental matter] indeed is to constantly change.

(From Param Pujya Dadashri's Gnanvani)

If One Remains in the Present, He Can Remain Tension-Free!

'We' constantly remain in the present. Can there be tension if One remains in the present? Tension arises for those who get lost in the past. Those who go crazy about the future have tension, but what tension would 'we' have? If One can understand *vyavasthit* completely, then there is no tension at all. The Lord has called One who remains in the present a *Gnani*! And an *agnani* remains in either the past or the future, he never remains in the present! While eating here, he [his *chit*] could have gone anywhere else. What is under your control? The present. And in this world, the One who always remains in the present is a *Gnani*! So He constantly remains in the present! Therefore, I remain in the present and I teach you to remain in the present. Is there any problem in that? And it is according to the law [of nature]. What has the Lord said? 'He' has said to remain in the present.

- Dadashri

